This is a digital copy of a book that was preserved for generations on library shelves before it was carefully scanned by Google as part of a project to make the world's books discoverable online.

It has survived long enough for the copyright to expire and the book to enter the public domain. A public domain book is one that was never subject to copyright or whose legal copyright term has expired. Whether a book is in the public domain may vary country to country. Public domain books are our gateways to the past, representing a wealth of history, culture and knowledge that's often difficult to discover.

Marks, notations and other marginalia present in the original volume will appear in this file - a reminder of this book's long journey from the publisher to a library and finally to you.

Usage guidelines

Google is proud to partner with libraries to digitize public domain materials and make them widely accessible. Public domain books belong to the public and we are merely their custodians. Nevertheless, this work is expensive, so in order to keep providing this resource, we have taken steps to prevent abuse by commercial parties, including placing technical restrictions on automated querying.

We also ask that you:

+ *Make non-commercial use of the files* We designed Google Book Search for use by individuals, and we request that you use these files for personal, non-commercial purposes.

+ *Refrain from automated querying* Do not send automated queries of any sort to Google's system: If you are conducting research on machine translation, optical character recognition or other areas where access to a large amount of text is helpful, please contact us. We encourage the use of public domain materials for these purposes and may be able to help.

+ *Maintain attribution* The Google "watermark" you see on each file is essential for informing people about this project and helping them find additional materials through Google Book Search. Please do not remove it.

+ *Keep it legal* Whatever your use, remember that you are responsible for ensuring that what you are doing is legal. Do not assume that just because we believe a book is in the public domain for users in the United States, that the work is also in the public domain for users in other countries. Whether a book is still in copyright varies from country to country, and we can't offer guidance on whether any specific use of any specific book is allowed. Please do not assume that a book's appearance in Google Book Search means it can be used in any manner anywhere in the world. Copyright infringement liability can be quite severe.

About Google Book Search

Google's mission is to organize the world's information and to make it universally accessible and useful. Google Book Search helps readers discover the world's books while helping authors and publishers reach new audiences. You can search through the full text of this book on the web at `http://books.google.com/`

Memorial -1857
8344
345.30

345.30

Harvard College
Library

By Exchange

MEMORIAL

CONCERNING

THOMAS B. GOULD,

LATE OF

NEWPORT, R. I.

DECEASED.

MEMORIAL

CONCERNING

THOMAS B. GOULD,

LATE OF

NEWPORT, R. I.

DECEASED.

PROVIDENCE:
KNOWLES, ANTHONY & CO., PRINTERS.
1857.

C 8344.345.30
✓

HARVARD COLLEGE
MAY 23 1935
LIBRARY
By exchange

TESTIMONY

OF

RHODE-ISLAND MONTHLY MEETING OF FRIENDS,

CONCERNING

THOMAS B. GOULD,

DECEASED.

It is under an humbling and solemnizing sense of the loss sustained by the Church in the removal from works to rewards of our beloved friend, Thomas B. Gould, that we feel engaged to record a brief outline of his Christian character, with some of his memorable expressions near the close of life, for the benefit of survivors; that they may be encouraged to give early and continued heed to the operations of Divine grace in the heart, and thereby become prepared to follow him, as he followed Christ.

He was the son of Henry and Abigail Gould, of Newport, R. I., and was born at that place on the 22d of Sixth month, 1813. He was naturally of a slender constitution and subject to frequent attacks

of illness. He was a dutiful child, and religiously inclined from very early life, having been heard to say in maturer years that he did not remember the time when he had no religious impressions. As an evidence of the heed he early gave to the inward monitions of the Heavenly Teacher, the following incident may be related. At a time when he was quite young, military displays were often made at some little distance from his father's house, and he felt a strong desire and curiosity to go and see them. One day, seeing a number of his playfellows going to the grounds, the temptation to go became very strong and he followed them without the knowledge of his parents, who he knew would disapprove of it. As he walked on a sense of his disobedience pressed heavily upon him, which as he proceeded became more and more oppressive, until at length he could feel no peace but in turning back, which he did, without ever again desiring to go to such places. When but seven or eight years of age, his father, who was a miller, was in the practice of sending him about the town to supply his numerous customers, in which vocation he won the attachment and affection of the towns people almost without exception, being of a kind and obliging disposition; scrupulously exact and honest in his dealings, and his conversation with them generally of a serious or religious cast. When about twelve years of age he was brought so low by a severe attack of sickness that his life was despaired of. After his recovery from this illness his

religious impressions appear to have deepened and his experience to have ripened in a remarkable manner for one so young. About this time he commenced keeping a written account of his feelings and exercises, with incidents of visits from Friends in the ministry, as well as of others; and continued in the practice for some years—but subsequently destroyed most of his productions in this line, as it would appear from an humble opinion of himself; and in after life said he did not think it was required of him to keep a journal.

The following was written during the sickness above alluded to.

"Oh! how sure is the Rock of Ages; but how unlike is Satan, the grand adversary, who defileth every thing he entereth into. But He who descended from Heaven not to destroy but to save life, influences me by His Spirit to love and serve Him. My desires are at times very strong to be enabled to distinguish between the voice of Satan and that of the King of Heaven, as also when the voice of the true Spirit *is* distinguished, that I may be enabled to be obedient thereto."

In the early part of his life he often went from home both to attend meetings and to confer with particular individuals from a sense of religious duty, and his openings for this latter service were remarkably clear and definite; and he was favored on such occasions not only to relieve his own mind,

but generally to leave a tendering impression for good on the minds of those with whom such interviews were sought.

The following extracts from some other papers which were found after his decease serve still further to exhibit the state of his mind. Though generally without date some of them were evidently written in early life.

"Another year has passed over my head, and awful to remember the sorrowful neglect of Divine Goodness, unwatchfulness and lukewarmness that has prevailed. Oh, that the Lord would be pleased to spare me yet a little longer, that I may be more watchful, more careful to obey the dictates of His divine anointing principle within."

"On looking over some memorandums this evening, made in the 12th year of my age, my spirit hath been greatly humbled in consideration of the tender mercy and condescension of Almighty Goodness in that he was pleased in that season of childhood to vouchsafe a sense, a deep and spiritual sense, of His purity and holiness; and also of the means by which purity and holiness of life and conversation might be attained, through which alone a conversion into a similitude and likeness of His own nature might be known and witnessed even in earthen vessels; but oh! since then the vessel has been broken through unbelief; and the precious treasure suffered to escape, by which (if retained) the vessel might have been preserved in innocence

and purity. It is a truth beyond all doubt with me that nothing short of a measure and manifestation of Divine grace inwardly and spiritually communicated, ever could have conveyed that sense of Divine truth which I was then favored with, and such conformity to, and uniformity with scripture terms and doctrine. Well, if this is the case, and that communication has been interrupted, how necessary that the old paths should be diligently sought. Where is the old way, for truly I am in a way which neither myself nor my fathers in the Truth heretofore walked in. Oh, Thou who art the healer of breaches, and the restorer of paths for the lame to walk in, wilt Thou be pleased this once more to pluck my feet out of the mire and the clay and to set them upon that Rock against which, as an establishment thereon is known, the gates of hell would never be able to prevail. Here, oh here, I have once been favored to behold thy face, and to meditate on thy law with great delight. And should I again be favored to have light in my dwelling and on my path, then, oh my soul, would thou be enabled to pursue thy journey with alacrity; and that true advancement would be known which would be a source of comfort unto thee in this life, and would prepare thee for celestial enjoyment when time shall be no more."

"Divine worship, I believe consists in a patient waiting to know, and a faithful and scrupulous engagement to do the will of our Heavenly Father;

but how hard have I often found it to be so divested of active self, as to get into that true silence, humility and lowliness of mind, where we can stand perfectly still, separated from any dependance on, or attention to any other than the great object of our adoration and praise. Nevertheless, I have at times been made sensible to my humbling admiration of the glory of the Lord descending and filling the outward temple, so that there was no place for, nor any disposition to engage in any official duties, but only to stand quite still and behold the great glory and magnificence of the Shepherd of Israel."

"It has been clearly manifested to me, that conscience is not the proper rule and guide which the Almighty in his infinite wisdom and goodness has provided for the regulation of the actions of his creature man; because conscience, like reason, being a natural gift, may when unenlightened become depraved and identified with, or rather adulterated by, our evil propensities. But that the Holy Spirit of Christ, which He promised He would send in His name (which is often put for his power) is the Guide and rule by which our conduct is to be regulated; for though in us it is not of us, but is a most precious gift, being the same Rock that followed Israel, and that Rock was Christ. This, never can be depraved, but as minded and submitted to in its gentle movings and leadings, would subdue and overcome all that the Lord's holy con-

troversy is against, and would gain for us an admittance into that city the walls whereof are salvation and whose gates are praise; it being the purchase of that most satisfactory sacrifice on Calvary's mount, whereby He hath forever perfected them that are sanctified, and cast up a way for the ransomed and redeemed of our God to walk in; which although an exalted situation, and one that of ourselves we are wholly incapable of attaining unto, yet it is so plain and so simple that the wayfaring man though a fool as to the things of this world, may not err therein. Well may we exclaim, 'great is the mystery of Godliness.' 1830."

These extracts selected from others of a like nature, serve to show the state of his mind in the earlier part of his life. He was fully convinced of the truth of the principles of Friends not from tradition only, but from an experimental knowledge of them and of their accordance with the New Testament, even from very early life; insomuch that he would sometimes explain to others important points of doctrine with great clearness at the age of eight or ten years. His love for those pure principles of truth continued to increase as he advanced in years; and when inroads came to be made upon them by Elias Hicks and his followers, though then young, he clearly saw the heresy and stood forth boldly against it; and when errors were brought in on the other hand by J. J. Gurney and others, he was favored to see their dangerous

tendency with great clearness, and to labor with industry and zeal for their removal. His objection to these errors was well known; and J. J. Gurney soon after his arrival in New England sought an interview with him, in which he endeavored to induce him to relinquish those well founded objections—but Thomas stood faithful and unmoved, fully expressing the uneasiness he had long felt with his doctrinal writings, showing him their inconsistency with those of our early Friends, and the necessity of his retracting and condemning some portions of them, so as to relieve the minds of those Friends who were distressed on this account, and open his way amongst them. Although the interview resulted in no satisfaction further than the relief of his own mind, by faithfully delivering what had long rested upon it, yet he deemed this an ample reward for unreserved obedience to the Divine requiring in this particular, so greatly in the way of the cross. Again, when a returning certificate was granted to the same individual by New England Yearly Meeting, through the influence of those who were prepared to favor his unsound views, our dear friend was one of the few who faithfully raised his voice against it, expressing his fear for the consequences of such a step.

Having long been under the qualifying hand of the Shepherd of Israel, and having learned not only to hear his voice, but to distinguish it from the voice of the stranger, he became prepared to proclaim the glad tidings of the Gospel of peace and

salvation, to which service he was called in the twenty-eighth year of his age. His appearances in the ministry being in the life and power of Truth, were satisfactory to all sound and faithful Friends; and he was encouraged to attend faithfully to the gift he had received, and was acknowledged as a minister in the year 1845.

In his public testimony he was clear and pertinent, careful to wait for the right ability, and there was with him a fullness of expression, and deliberation of manner, which was both interesting and convincing. He was sound in the scripture doctrine of the means of salvation by our Lord and Saviour, Jesus Christ, both as to His outward coming in the flesh, wherein He tasted death for every man, and became a propitiation for the sins of the whole world; and also in regard to the no less essential office of His inward and spiritual appearance in the heart of man, sitting as a refiner with fire and a fuller with soap, whereby, through a submission to the purifying operation of His Spirit, we are washed, we are sanctified, we are justified. Whilst he had full faith in the propitiatory sacrifice of Christ, he maintained that it only becomes available through unfeigned repentance for past sins, and an unreserved reliance on Him in his spiritual appearance and interposition as a sure helper and deliverer from the bondage of sin, by whom as the heart continues to be yielded unto Him, the work of sanctification is carried on and perfected.

His faithful testimony against the sad inroads of J. J. Gurney and others upon the pure ancient doctrines of Friends, brought upon him the censure and condemnation of many occupying prominent stations in the Yearly Meeting, who had so far departed from the Truth or given way to weakness, as to favor and caress this unsound author in his progress through our borders, and to join in an effort to silence and put down all objection to him and his doctrines. In passing through the deep suffering consequent upon his faithfulness for the Testimony of Truth, although firm and unyielding in support of it, yet he evinced much patience and quietness; feeling that he was one of those to whom it was given on behalf of Christ, not only to believe on Him but also to suffer for his sake. He was diligent in the attendance of our religious meetings and his reverent waiting therein, as well as his labors in the line of the ministry, were very impressive, and evinced his dedication to the cause of Truth and righteousness. He manifested great concern for such as he believed were honest hearted, but who were led through the influence of others into the support of wrong principles, and was ever ready as way opened for it to spend and be spent for the recovery of such.

After the separation in this Yearly Meeting he was in the practice of frequently attending the different Monthly and Quarterly Meetings within its limits; — many times when in a feeble state of health. These visits in Gospel love were greatly

to the comfort and edification of Friends, and were the means of uniting him very closely to them.

For a considerable time he had been strongly impressed with a sense of religious duty constraining him to visit Friends in the love of the unchangeable Truth, within the limits of several of the Yearly Meetings in this country; but so trying and painful was the prospect, in the unsettled and degenerate condition of the Society, that he yielded to discouragement, remaining under the burden for a length of time, and making no mention of this requirement to his friends. During this period, in the winter of 1853–4 he was brought very low by sickness so that for a time his recovery appeared doubtful; and he then felt the weight of this service increasingly upon him, and the necessity, if it should please his Heavenly Father to raise him up again, no longer to postpone a faithful performance of the required duty, in the ability which should be afforded him. Accordingly, in the summer of 1854, having measurably recovered his health, he obtained certificates from his Monthly and Quarterly Meetings to visit Friends in some parts of New York, Philadelphia, Ohio and Baltimore Yearly Meetings, and being provided with a suitable companion he soon after set out on this journey, in which he was engaged for several months. Having completed his labors within Philadelphia, Ohio and Baltimore Yearly Meetings, he returned home where he spent the winter; during much of which he was confined to his room by sickness, but was

so far restored as to be able in the ensuing spring to visit the meetings he had in prospect within the limits of New York; and attended the Yearly Meeting held at Poplar Ridge, before he returned home. His company and religious services wherever he went in this arduous engagement, appear to have been greatly to the comfort and satisfaction of the honest-hearted, to whom the ancient pure testimonies of Truth were still dear. He was remarkably sustained and supported amid the varied trials and exercises which fell to his lot, and enabled to declare the unsearchable riches of Christ in demonstration of spirit and of power; and sometimes when a very mixed company attended his meetings, consisting in part of some who were alienated from the Society in the Hicksite separation, and some who on the other hand have yielded to the more recent defection; although these evidently came with a feeling of opposition, he was greatly favored and drawn forth towards them in faithful pleading for the Truth in the love of it, so that much tenderness prevailed and many tears were shed on some such occasions. On returning his certificates to his Monthly and Quarterly Meetings, after the completion of this visit, he expressed satisfaction and peace in the retrospect; and again expressed himself fully confirmed and comforted therein during his last sickness.

In a letter to a friend dated a little previous to his setting out on this journey, he said: "I am fully persuaded that I shall never live to an old age,

and this abiding and increasing persuasion causes me to feel very desirous that, whether my time be much further lengthened out or not, my days work may through holy help be accomplished." On several occasions afterwards he remarked that he believed his day would be short, and expressed the desire he felt that his work might keep pace with the day.

After his return from this visit he continued mostly at home in the enjoyment of usual health until the latter part of First month, 1856, when he had a severe attack of Asthma (having long been subject to that disease) which greatly reduced his strength; this was followed by Pleurisy, which proved too much for his weakened constitution. He only survived this latter attack about three weeks.

During the first week of his illness, he appeared to be very thoughtful and engaged a great part of the time in meditation, without much expression; but one morning about the beginning of the second week he broke forth in a remarkable manner, and seemed unable to express the fullness of his joy. "O!" he exclaimed, "the fullness of joy, the abundance of goodness—the sweet peace, the glory that I feel: I could sing of it—yet nothing is of myself, it is all in mercy; I have not attained to these things through a multiplicity of petitions, oh, no! all that I could do was to throw myself at Jesus' feet, and in his own time when he saw I had nothing of myself he was pleased to pour in the

oil and the wine." He marvelled that such an experience should have been given him, said it was beyond anything he had ever conceived or had an idea of; he had never asked more than the lowest seat, and lo! the gates of heaven had been opened to him, and he had been permitted to see a mansion prepared for him. Afterwards in speaking of his sufferings, he said, they were intended to bring him low, and additionally purify him, "But," he added, "the Lord supports me, and he will support me—my life hangs as it were upon a single point; I have been aware of my critical situation, and the power that supports me is the Lord's power."

On the ninth day of his sickness he was brought very low, and for several hours appeared to be near the close; in the evening however he revived, but continued to have very low sinking turns at intervals during the night. On recovering from the first one he said, "I have had a severe conflict with death, and now the sting of death is taken away." Again, in a few hours he appeared to be sinking rapidly—having symptoms of death upon him — but again revived, and exclaimed aloud, "Another victory! another victory! the grave has lost its terrors now," and once again towards morning on reviving from another such spell, he said, "Now I have triumphed over death, hell and the grave; these are hard words but they are true; Christ has given me the victory."

On Third day, the 12th of the month, his brother-in-law coming to see him, he said, on his enter-

ing the room, "Although my earthly house of this tabernacle be dissolved, I have a building of God, an house not made with hands, eternal in the heavens." Again, "my weaknesses and propensities have been as a cloud, and as a thick cloud, they have been blotted out. My sins have all been forgiven — I have been sanctified and thoroughly cleansed."

On Fourth day morning, when asked how he had passed the night, he said, "This has been a crowning night to me, I have seen things not lawful to be uttered." The same day a friend calling to see him, he said, "I seem to have been all day gasping for life, holding on to it as by a single thread; but I have been wonderfully comforted, and strengthened, and helped." Then alluding to a time previous to his illness, he remarked, "I looked all night for my Beloved, I sought Him in the streets, but I could not find him, he hid himself from me; but He has comforted and strengthened me now." He then exclaimed, "Great and marvellous are thy works, Lord, God, Almighty—just and true are thy ways thou king of saints." He was so low that he was desired not to exert himself too much to speak; but he replied, "When the master is pleased to say it is enough, I can be silent." That although he was so very weak and low, he should be supported—then added, "This is very different from anything I ever anticipated, to have so much to say at such a time as this. There are times when words must be spoken, and

if they are not spoken the very stones would cry out."

On Fifth day evening, after laying some time in a state of great quietness and exhaustion, seeming scarcely to breathe, he suddenly revived and exclaimed in a clear voice, "Glory! glory! hallelujah! Oh! I could sing of redemption, of this great redemption; and of regeneration, of thorough, heartfelt regeneration. He continued speaking in this triumphant strain of praise and thanksgiving for about half an hour, during which he repeated with great emphasis, "Out of Zion, the perfection of beauty, God hath shined." After this, he again sank very low for a time, and when a little revived, he repeated this passage, "Filling up that which is behind of the sufferings of Christ, in my flesh for his body's sake; which is the Church."

After a time he spoke to those about him, and said, "I am going to take a little rest now, and in that rest I may leave you; if I do, you will know that I am safe; I am going to sleep on Jesus' bosom;"—he then fell asleep.

At another time, he said, "How often of late I have longed for rest—rest and quiet—oh, how joyous would be that rest; but this desire to go, is not resignation—I must know a perfect willingness wrought in me to remain, to perform some service which has been shown me in times past, but which I shrunk from on account of the painful nature of it. But for this unfaithfulness, I might have passed away this beautiful morning as the day dawned and

been forever at rest." After a time he was favored to experience an entire resignation of his own will, and said, "*Now* I can truly say, not my will, but thine, oh Lord, be done." It was not until he had thus become fully resigned to perform the deeply exercising service, which he had felt to be required of him, that the will appears to have been accepted for the deed, and the work cut short in righteousness. He experienced many low seasons; and at such a time said, "I see what is for me—there is great relief, great blessing in store for me, but I am too low to receive it; *too low*; I must be raised up; I can't lay hold of it." And then after a time of reverent silence, songs of praise and thanksgiving flowed from his lips in clear, audible tones.

At one time he desired all to be very quiet; said he wanted to be sure that the Captain of his soul's salvation was kept on board his little bark—he must not lose sight of Him. He said he remembered how it was when the ship was in great danger of sinking, that they lightened her by throwing over the provisions first—as they were the least valuable. At another time, he exclaimed, surely this is the house of God, this is the gate of Heaven," and repeated it several times. "Lift up, lift up, oh ye gates, that the righteous nation which keepeth the Truth may enter in." Again he repeated, "The glorious Lord will be unto us a place of broad rivers and streams, wherein shall go no galley with oars, neither shall gallant ship pass there-

by." He said, "I see no danger in humiliation, but great danger in exaltation."

Sometimes, he would exclaim, "Glory! glory, hallelujah, praise the Lord,"—said he felt lifted above all things—the moon was under his feet—his joy was full, there were rivers of joy; fountains of joy, and he was bathing in it." And the room did seem at such times to be filled with the Divine Presence. He said he had read accounts of the triumphs of the ancient worthies, but it had been mere history to him compared with this. He could not have thought it possible for man *so* to taste the joys of heaven, and remain in the body. At times he spoke to the states of those around him in a manner that was to them truly remarkable, seeming to have a vivid sense of their feelings and thoughts.

At one time, when permitted to be closely tried, he exclaimed in tones of agony, "I shall be swallowed up, I shall be swallowed up," but very soon afterwards he solemnly petitioned, "Holy Father, vouchsafe thine aid," and continued in vocal supplication for some minutes. When he ceased, the overflowings of Divine consolation were so great that he cried out, they were all too much, that there was not room to receive all the goodness that the Lord had revealed to him, a poor worm of the dust. In speaking of this extremity afterwards, he said, "I was made more than conqueror," &c. On one occasion, he said, "My faith is strong; I live by faith; I live, yet not I, but Christ within me. It

is the Lord's power that supports me and keeps me alive."

On Second day, the 18th of the month he had a suffering night, and said more than once in a whisper, (for now his voice had much failed and articulation was difficult,) "How long, dear Saviour, how *long?*"

He was remarkably relieved of anxiety in regard to the state of the Society; far more so than usual. Speaking of its shattered condition, he said we must leave it in the hands of the Lord; for He *will* have the ordering of the battle; repeating it many times over, and added, "there is no cause for discouragement."

Once when he seemed to speak, he was asked if he wanted anything, he replied, "I hear sweet music, rapturous music, songs of the redeemed." At another time during this night he seemed somewhat restless, when a part of the 103d Psalm was repeated to him;—when he heard the words, "Who redeemeth thy life from destruction," he said, "Yes, He has redeemed it, and He will redeem it."

On Fourth day previous to the close, he seemed to have less to say than usual, and when inquired of if he felt more poorly, he replied, "My thoughts are full of immortality and eternal life."

The last day he said much that could not be understood, owing to his great weakness, and the difficulty of articulation above alluded to, but he several times in the course of the day repeated the passage, "That which may be known of God, is

manifest in man. Towards evening his wife perceiving a change in him, said, "Dearest Thomas, art thou going?" After one ineffectual attempt to speak, he made another effort, and said, "farewell, farewell," which was the last he uttered. He was sensible to the last, understood what was said, and responded to it by a look, only a few minutes before the close. All the agonies of death appeared to have been passed through previous to this time, there was now no struggle, he quietly and peacefully passed away, on Sixth day evening, the 22d of second month, 1856, in the 43d year of his age.

The foregoing account contains but a small portion of what he uttered during his sickness, of a similar character, much of which cannot now be recalled; and there was often a fullness of meaning in his expression and manner, in connection with his language which cannot be conveyed by words. Enough, however, is preserved and remembered to give an undoubted assurance, that having fought the good fight, finished his course and kept the faith; he has received the crown which the Lord, the righteous Judge giveth to all those who love His appearing.

Signed by direction and on behalf of Rhode Island Monthly Meeting of Friends, held at Newport, 24th of fourth month, 1856.

LEVI CHACE, Clerk.
LYDIA ANN GOULD, Clerk.

C 8344.345.30
Memorial concerning Thomas B. Gould
Widener Library 003032274
3 2044 081 819 468